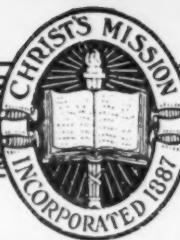
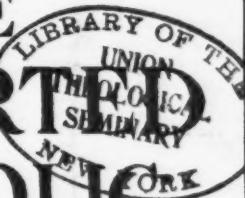


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# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)



## TO SIN BY SILENCE.

To sin by silence when we should protest  
Makes cowards out of men. The human race  
Has climbed on protest. Had no voice been raised  
Against injustice, ignorance and lust  
The Inquisition yet would serve the law  
And guillotines decide our least disputes.  
The few who dare must speak, and speak again.  
To right the wrongs of many.

PAPAL "HISTORY" PROPAGANDA  
PROTESTANT NATIONS PAY  
THE PENALTY

FEBRUARY  
1922      FEB 23 1922

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New York City.

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No. 2

## THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,  
331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical  
Faith, the Enlightenment of Protestants to the Aims of the  
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church  
of Rome*)

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# THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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### Mother Can't Deliver Girl from Convent

Mrs. Mary Burns came before Justice Aspinall in Supreme Court last week with a second writ of habeas corpus seeking to get her daughter, Angelica, nineteen years old, out of the convent at Tarrytown, N. Y., where she entered some time ago for the purpose of becoming a nun, says "The Tablet," Jan. 14, 1922. Justice Benedict last month dismissed the first writ of habeas corpus on learning that Peter Burns, the girl's father, had given his consent, and this writ was also refused.

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### A Trumpet Call from a Presbyterian Pastor

The "Prospect Heights Bulletin," of Nov. 17, 1921, contains, "A Letter to Protestant Ministers in Reference to the Roman Catholic Church," which should be in the hands of every Protestant pastor in the country; also an open "Letter to the Roman Hierarchy" which is of the same excellent quality as the other. The price of the "Bulletin" is 3 cents a copy, or 2 cents in quantities, and the address of the pastor, the Rev. Edwin D. Bailey, D.D., is 1014 Eighth Avenue, Brooklyn, N. Y.

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### Pope Benedict XV to the Polish Bishops.

In view of the power of the Roman Catholic hierarchy in Ireland at the present time the following paragraph from a Papal Letter to the Polish Bishops, dated July 15, 1921, has special interest as bearing upon the future of Protestantism in Ireland: "Their [the Bishops'] vigilance should be intensified specially concerning Protestantism and subversive documents tending to corrupt the Faith and morals of the nation.

They will not suffer such errors to spread, but will instill everywhere the healthy orthodox doctrine, endeavoring strenuously to oppose a corrupt press by a pure one." The entire letter is given in full in "The Catholic Mind," November 22, 1921.

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### Lying by Silence

In a New Year Greeting to the citizens of New York Mayor Hylan took occasion to denounce those who had criticized the more objectional features of what might be termed his "Rum-and-Rome" administration. It contained one statement of undoubted truth, and one capable of a far wider application than he gave it. It is hardly too much to say that lying "by silence" is one of the chief characteristics of much of the propaganda carried on by efficient Papal agents whose ethics are in line with the general run of Roman "Moral Theology." He opened one paragraph with these words: "The truth about our city may be violated by silence as well as falsehood." This "lying by silence" was a specially conspicuous feature of the recent Apostolate of Hate against Great Britain camouflaged under the Sinn Fein outcry of "Freedom for Ireland."

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### These Russian Priests Went Too Far

During the past year we have noted various "miraculous" incidents connected with statuary in Roman churches in Trenton, Naples and Spain. Unfortunately for themselves, some priests of the Holy Orthodox Church in Russia seem to have tried to improve upon these or similar episodes for their own advantage. A despatch from Veronezh, Russia, to the "New York Times" (Dec. 25, 1921) says: "Six 'miracle men' have come to grief in this province and are serving six months at hard labor for fraud. The men, all priests of the Russian Orthodox Church, were convicted of defrauding parishioners by having old ikons [pictures that fulfil the same purpose in the Russian Church that "statues" do in the Roman] renovated and representing that they were renewed by miracle, and consequently possessed divine powers. The priests were

tried at a sensational hearing, which lasted more than a week. Archbishop Tikon was one of the witnesses and declared that ikons could not be renewed by miracle. Theologians, oculists and alienists also testified."

We are further told that it "is the practise of priests in Russia to rent out ikons supposed to have special powers. These are frequently carried into sick rooms, and to funerals, weddings and christenings."

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### Democracy and Protestantism

In "The Biblical Review," published by The Biblical Seminary in New York (Dr. Wilbert White, President), 541 Lexington Ave., New York, the Rev. Albert Clarke Wyckoff, Spring Valley, N. Y., says:

"Democracy is the legitimate child of Protestant Christianity. Liberty of the mind, soul and conscience of the individual is the foundation of its ecclesiastical organization. And wherever it has been historically true to its birthright, autocracy has been unable to survive, while democracy has thrived. Its principles of government are identical with those of our democracy. All power is generated at the bottom through the will of the people and rises from this source to the top. Its system of religion, therefore, is naturally adapted to remedy and strengthen the weaknesses of our present political, social, industrial and financial machinery. And the history of its influence in the life of those nations where it has been granted a fair chance to exercise its true spirit demonstrates this truth."

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### Justification According to St. Thomas Aquinas

Justification consists of four parts: first, the infusion of grace; second, the turning of the free will to God through faith; third, the turning of the free will against sin; fourth, the remission of sin. It must be accompanied by the sacrament of penance, which consists of contrition, confession and satisfaction by works of righteousness.—*Summa Theologica Prima Secundae, Quaest. CXIII.*, Art. 6 and 8.

**"SAY, DOC, WHEN DO I CROAK?"**

The Kansas Society of New York has a banquet every year on Jan. 29, the anniversary of the entry of that State into the Union. That day falling on Sunday this year, the dinner took place at the Hotel McAlpin the evening before. Having spent several years in that State in the days when grasshoppers and drought and prairie fires were among the actualities of life, and it being his "home" State, the Editor is a member. Like all events of this character, the function was brilliant in several respects—material, artistic, and intellectual. The most important speech, so far as Christ's Mission is concerned, was that made by the Rev. B. Ray Petty, pastor of the Judson Memorial Church, Washington Square, on "The Obstacles to Americanization." These, in brief, were: 1. That certain foreigners do not know either America or Americans; 2. That Americans do not know these foreigners, and 3. That, because of Obstacle No. 2, there is no sympathy for these foreigners on the part of Americans. It was an excellent presentation throughout and the points were driven home with great force by brief stories from life. We have only room for one, which Dr. Petty used to illustrate the extent of the self-denial and sacrifice that will be necessary on the part of the real American people to secure the permanency of this Republic and to "make democracy safe for the world." One of these was that a little girl was run down by a heavy truck. She was so badly injured that when the hospital surgeon examined her, he said that the only hope of saving her life was by transfusion of blood. It was found that it was absolutely necessary that the blood must be of the same kind as that of the patient. None of the persons usually available for this service had blood of the necessary quality, but downstairs was a little Jewish boy—"whom some of you call 'Kyke'—God forgive you for it!"—who had run along with the ambulance from the scene of the accident. He had blood of the right kind, and the situation was explained to him. He consented to supply the necessary blood, and no time was lost in opening the vein and operating on the little girl. The boy was very much exhausted and was laid on a table to rest. After a brief period of apparent unconsciousness he opened his eyes and, addressing the surgeon

standing near, said: "Say, doc, when do I croak?" showing that he had offered his blood for the little girl in the full expectation that he would give his own life in the effort to save hers. And Dr. Petty went on to impress upon his hearers that it was just that kind of sacrifice and devotion to the safety and welfare of this Republic that was called for by the needs of the present hour.

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#### ARTHUR GRIFFITH A VASSAL OF THE PAPACY

The Brooklyn "Tablet," Jan. 14, 1922, says: "The assertion that Arthur Griffith, founder of Sinn Fein, editor of Republican journals and Irish plenipotentiary at the London Conference, is not a Catholic often appears in the newspapers, but the Rev. D. A. Casey, editor of the 'Canadian Freeman,' is authority for the statement that Griffith is a Catholic of such deep devotion that he attends Mass daily. Father Casey visited Griffith in 1919, and writes that the Irish statesman was born in Dublin in 1872, and was educated by the Christian Brothers." Mr. De Valera is an Ultramontane, and in a letter in the New York "World" (May 15, 1919) one David O'Conor ("late editorial staff Sinn Fein daily") said:

"Our President, De Valera, has already explained in precise terms that in a free Ireland our priests and bishops will ever be held in honor and esteem, and that our religion will be openly and publicly taught in our schools; that religion, in fact, will form the basis of our development, the cornerstone of our civilization."

In other words, Ireland would be 100 per cent. Papalist, and the country would be governed according to the principles set forth by Pope Pius IX in the *Syllabus of Errors* (1864), by Pope Leo XIII in the Encyclical "*Immortale Dei*" (1885) and by Pope Pius X in the Encyclical "*Pascendi*" (1908).

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We shall be pleased to send sample copies of **THE CONVERTED CATHOLIC** to friends and acquaintances of our readers, if the latter will send the names and addresses.

**THE COMING IMPORTANCE OF "HISTORY"**

Many are the methods by which the agents of the Vatican, clerical and lay, are conducting their propaganda to "make America Catholic," and to destroy "Anglo-Saxonism." One of these is a literary enterprise by the Knights of Columbus to rewrite "history" so as to create hostility toward Great Britain where it does not exist, and to intensify it where Papal educational institutions have created it during the last hundred and fifty years. It must be remembered that the ultimate aim of the hierarchy of Rome, which keeps a very tight hold on this organization, both in general and in the local councils, is to obtain such power in our Government—municipal, State and national—as to substitute the political principles of Pope Pius IX, Pope Leo XIII and Pope Pius X for those of Washington, Jefferson and the other founders of the Republic. The ignorance of the average American about the history of this country, and still greater lack of knowledge concerning the history of England and of Europe, renders the task of these alien-allegianced co-workers much easier than it would otherwise be. Every pastor, Sunday-school superintendent and official of young people's societies should lose no time in examining the libraries of those bodies, and seeing to it that they are supplied with books written by responsible writers who have made proper research and who give the authorities upon which they base their statements. Subscribers to this magazine would do well also to write to the editors of the denominational organs, asking them to publish from time to time short articles of a historical character designed to show the essentially Protestant foundation upon which the Fathers of the Republic erected the social and political structure that we see to-day. The Vatican war against the principles of democracy as set forth in the League of Nations, and against the growing influence of this country as manifested in the Washington Conference, is still going on with unabated vigor, and if the Papal agents can wreck the work of the latter, as they did in large measure that of the former, this nation will again lose prestige and influence in the earth. It must be remembered that on the part of the Roman Curia it is largely a

case of "root, hog, or die," for in the wide extension over the world of "Americanism"—which is really "Anglo-Saxonism" plus Separation of Church and State—Papalism would soon lose its occupation of being the chief and universal mischief-maker in all parts of the globe. God speed the day!

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#### "THE COMFORT OF THE CATHOLIC FAITH"

The author of this book is the Rev. Frank M. Clendenin, D.D., who is apparently a clergyman of the Protestant Episcopal Church and of what may be considered the "high church" party. We are among those evangelicals who are unable to understand—in view of the past history and the present-day activities of the Papacy—how anyone not belonging to the Church of Rome should wish to label themselves by the word "Catholic," with all its associations of hostility to every form of civil and religious liberty, either in respect of the individual or the nation. Dr. Clendenin, however, seems, not without some show of reason, in view of his expressions in respect of the Eucharist and of the priestly attributes of the clergy, to so closely approach the Roman position as to make them suggest distinctions rather than differences. On pp. 122 and 123 we read that "Bread and Wine," common, material things, "with God back of them and in them, may become the food of the soul and through the Church, which is His body still upon the earth, become the sacrifice of the altar which, united to and because of the Sacrifice of the Cross avails to take away the sins of the world." On page 126 we are told that the Priesthood of Christ was not to terminate and be laid aside with an act of sacrifice once offered; and that "He meant to exercise it continually in the world beyond before the Father, and here below through human representatives, who under the veil of bread and wine were to offer Himself, His glorified body, His spiritualized Blood, and with Him those who feed upon Him, as the uninterrupted offering of the Church." It is hard to see any essential difference between the writer's views on the functions of the clergy, who are called "Priests" in the matter of confession and absolution and the teachings of Rome.

The Nicene Creed is given a page to itself at the beginning of the volume, and is described as "the Faith of the entire

Church—Roman, Greek and Anglican," and is also said to be "the belief of the chief part of those who call themselves Protestants, but who by their Baptism with water in the Name of the Father and of the Son and of the Holy Ghost are members of the Catholic Church." Which last sentence reminds one of the Roman sophism to the effect that people who, through "invincible ignorance," prefer to live in the freedom of the New Testament Christianity rather than the spiritual bondage of Rome, are part of "the soul of the Church;" as Dr. Phelan, the extreme Ultramontane editor of the St. Louis "Western Watchman" put it several years ago, are "Roman Catholics without knowing it." Concerning which most of such people would say, "God forbid!"

Much of the content of the separate chapters is not out of line with general evangelical teaching, and the purpose of the book is laudable—that of affording comfort to its readers as they pass through hard places in the journey of life. Its value as a consoler will largely depend for the individual upon the degree to which religion is a matter of the intellect or of soul experience.

The book is published by Longmans, Green & Co., and the price is \$1.50.

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A clerical friend sends up a sample of a new form of Mass prayers for children, in which, by way of preparatory prayer, the child expresses himself as approaching the altar "wearied of the world and sin," and seeking sadly for grace and peace. That is reminiscent of a penitentiary where the prisoners were fervently singing a hymn to the Guardian Angel in which there was a petition to keep their "young hearts free from guile." There is considerable employment awaiting a commission for the reform of prayer-books.—Brooklyn "Tablet," Jan. 14, 1922.

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Every new day brings fresh evidence of the importance to the American people of the widening of the circle of influence of this magazine. If every subscriber would obtain only one new subscriber each week much good would be done. The subscription for priests of all communions and ministers is only one dollar.

**"AMERICAN HISTORY AND GOVERNMENT"**

This book, which would be a valuable one at any time, is doubly so at this time, when so violent and widely spread propaganda is at work with the object of creating antagonism between the people of this nation and those of Great Britain and the great English-speaking Commonwealths that make up the British Empire. At a large meeting held in New York, February, 1921, for the purpose of launching a great anti-French, pro-German propaganda in the United States, similar to the anti-British Apostolate of Hate that has been carried on ever since Dec. 6, 1918, under the camouflage of a campaign for "Irish freedom," one of the Sinn Fein speakers invited all citizens of German birth to unite with the Irish hyphenates for the destruction of "Anglo-Saxonism;" and one form of the propaganda to this end is seen in the agitation against certain "histories" of the United States used in the public schools as being "pro-British," chiefly because they do not give due prominence to the death of Nathan Hale, and the achievements of certain individuals in the Revolutionary War, and because John Hancock was referred to as "a smuggler." One prominent Papal society that took no small part in the Sinn Fein agitation has devoted a large sum of money to the work of rewriting the history of this country to suit their own ideas as to what the youth of America are to be taught in respect of the early days of the Republic. As the resources of this body are immense, its ethics those of the Roman Church, and its ramifications extend into every part of the country, it is of no small importance that the body politic should enjoy the benefit of works like the book now under consideration. This has been written with no sectarian or political bias, but endeavors to state all the most salient facts within a reasonable compass, and in such a way as not merely to give the dates of important events and the names of historical characters, but to set forth the various causes and effects of the several events and their relation to the development of the nation as a whole.

This, of course, is no inconsiderable task, but the author has succeeded admirably in its accomplishment. For example, in his account of the Monroe Doctrine he goes back to

the "dream of Philip II of Spain when all the world would be governed by autocrats" (the said autocrats of course being governed by the Pope.—Ed.). After the restoration of the French, Austrian and Prussian autocracies in 1815, he says that the dream of Philip II "came nearer coming true than ever before." The Russian Czar, the King of Prussia, the Emperor of Austria, and, later, the French King entered into the Holy Alliance, the purpose of which was to stamp out popular liberty everywhere by its combined strength. The people of Poland were crushed by Russia; Austria sent armies into Italy to destroy liberty there, and the French King helped the Spanish Government to put down a revolt in Spain. "In Europe autocracy was overwhelmingly triumphant," and even Switzerland "for a time succumbed to the forces of reaction."

During the European upheaval following the Napoleonic wars the Spanish colonies in South America had broken loose and set up Governments of their own. It was therefore proposed by the three Eastern sovereigns that "in accordance with the Gospel of Christ" they should help Ferdinand VII of Spain to regain his lost possessions. As democracy seemed thoroughly crushed in 1823 it looked relatively easy to send a united military force to South America and restore the Spanish rule.

There was one fly in the ointment, however. George IV, who was then King of England, was not in the Holy Alliance. Although England had joined Continental autocracies to crush that of Napoleon Bonaparte and to save itself, there was sufficient of the hated "freedom" in the make-up of the nation to make it unlikely that aid could be obtained from that quarter to destroy liberty in the New World. Indeed, the four sovereigns concerned "held that Great Britain was very little better than a much-detested republic." It was "unfortunate" that there was so much democracy so close at hand, but still, if England would hold off, the Holy Alliance would be able to carry out its sanctified purpose.

One more sinister element existed—the democracy of the United States—but, except for the moral effect, so to speak, of this nation, its influence and power were considered neg-

ligible; further than that, satisfaction was felt at the feelings of hostility against England manifested in this country.

But the unexpected happened when the plans of the holy crowned tyrants were made known; they were denounced by British public men and through George Canning, the English Secretary for Foreign Affairs, Great Britain proposed to President Monroe an alliance with the United States to prevent the youthful republics from being drowned in a flood of political holiness (and Papalism) manufactured in St. Petersburg, Berlin, Vienna, Paris, Madrid and Rome. To the horror of the European conspirators against South American liberties, Jefferson, the author of the Declaration of Independence, and Madison, the father of the Constitution, united in endorsing this idea. Madison wrote to President Monroe that such co-operation with Great Britain "must ensure success in the event of an appeal to force" by the Sacred Conspirators and that "it doubles the chance of success without that appeal." In an opinion sent to Monroe, Jefferson said that by acceding to Great Britain's proposition, "we detach her from the band of despots, bring her mighty weight into the scale of free government and emancipate at one stroke a whole continent, which might otherwise linger long in doubt and difficulty."

The proposed alliance, however, did not take place, but, nevertheless, the designs of the Holy Alliance were shattered by the Doctrine laid down by President Monroe in his message to Congress in 1823: "That any attempt by European Governments to conquer or interfere with any independent American Government would not be regarded with favor by the United States; and that the American continents were not open to colonization by European powers."

We can be quite sure that the promulgation of this doctrine constituted as unpardonable a sin in the eyes of the Vatican as the virtual expulsion of the French from Mexico after the Maximilian fiasco, and the destruction of the Central Empires in 1918.

An important feature of merit in this work is the way in which matters of social and economic development are presented simultaneously with the political events bearing

upon them. The numerous footnotes also give many interesting details concerning individuals and occurrences described in the text. There really is not a dull page in the whole volume.

The maps and illustrations are in keeping with the other excellent features. Of these there are 142 illustrations, 18 black and white maps, a fine frontispiece of George Washington from the portrait by Rembrandt Peale, and two maps in full color. J. B. Lippincott Company, Philadelphia, are the publishers, and the price is \$2.

Other works by the same author, according to the title-page, are: "History of the United States," "A Heritage of Freedom," "A Brief History of the United States," and "The Birth of America."

Following the main text of the book there is an excellent bibliographical section, giving the titles of a number of excellent authorities on American history, also the Declaration of Independence and the Constitution of the United States, with all the Amendments thereto. The text of the Covenant of the League of Nations is also given. On one page is stated "The American's Creed," to which no "good" Roman Catholic can subscribe, because it sets forth the belief in our Government as one "of the people, by the people, for the people"—a principle distinctly condemned by Pope Leo XIII in the Encyclical "Immortale Dei," as, among others of our fundamentals, driving the Roman Church "into an unrightful position." All the sections of this document bearing on our fundamental principles were given in *THE CONVERTED CATHOLIC* for February, 1921.

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#### SOME USEFUL BOOKLETS

While they last the following useful booklets can be obtained from our office for 10 cents each, postpaid: "The Papacy in American Politics;" "The Thrones of the Papal Viceroys Set Up in the United States;" "The Mind of the Vatican on American Political Institutions;" "How Pope Pius X Crushed the French Sillon;" "Tetzel Redivivus." This last contains fac-similes of three Indulgences issued under the name of Pope Leo XIII, and openly sold in the stationers' shops in Spain as recently as 1911.

**AN OPEN LETTER TO A PRIEST OF ROME**

BY REV. EDWIN DUNTON BAILEY, PROSPECT HEIGHTS PRESBYTERIAN  
CHURCH, BROOKLYN, N. Y.

[It may be remembered that in the issue of *The Protestant Review* (under which name *THE CONVERTED CATHOLIC* appeared for a time) for March, 1918, we gave in full what we regarded as a treasonable article against the Eighteenth Amendment, which we had "set" from a copy of "*The Mentor*" itself, the parish organ of the Rev. Dr. Belford, parish priest of The Church of the Nativity, Brooklyn, N. Y.

Last winter this priest published an attack upon Dr. Bailey in "*The Mentor*," and several characteristic letters passed between the two ministers. Letter No. 6 of Dr. Bailey is given below. The issue of "*The Prospect Heights Bulletin*" (whole No. 248, containing all six letters and other interesting matter) can be obtained for 5 cents from 1014 Eighth Avenue, Brooklyn, N. Y.]

**An Open Letter to Dr. Belford**

Dear Sir: Before me are some recent copies of your church paper, "*The Mentor*," in which you continue your abuse of me. Your list of epithets now includes the following: A liar, a d—liar, a mendacious liar, an incorrigible liar, a malicious liar, and an impenitent liar. Add to this: jackass, zoo resident, candidate for a long ride on a sharp rail, a bath in Gowanus Canal, and a final residence in the lower regions where the father of lies will say, "Well done, sonny." I suppose I ought to be overwhelmed, but I am not. A cause which has no better defense than abuse and coarse invective cannot long command respect.

You say I am not a fit representative of Protestantism and you despise me. Thank you. I am flattered by your contempt. I would feel mortified to have your commendation.

On the contrary, I think you are a good representative of the Roman Catholic Church. Your bulldozing tactics, your Jesuitical aptness for telling lies as if they were the truth, your bitterness of spirit, your hatred of Protestants, your brazen self-esteem, your coarse and brutal manner, your

repertoire of invective, your habit of substituting abuse for argument, your lofty and haughty contempt for an opponent, your swaggering boastfulness and overmastering egotism, are all befitting a Catholic priest. The Pope ought to make you a Cardinal, so you could strut around in glittering regalia as a "prince."

The trouble with you priests is you are trained under a system of autocracy until you become tyrannical and overbearing. Some of you rival Alva, of Spanish Inquisition fame, in spirit and method.

Then you are trained under the Roman Catholic system which is based on falsehood, lying and deception, and you seem to lose all sense of truth and fairness and justice and right. Romanism is a system which produces moral leprosy wherever it has control. Every Roman Catholic country in the world, where Romanism has full sway, is a witness to this fact.

Take the Eucharist as a sample of falsehood. You use wine and a wafer and you profess to have it changed into the actual blood and flesh of Jesus. You know and I know and everybody else knows no such change takes place, yet you priests persist in the lie about an actual change. How can such persistent lying produce honest men?

Take your pretense that the Roman Catholic Church is the only Christian Church. You say you can prove it from the New Testament. Remember, you tried it once in the course of our correspondence. How did you prove it? By the following declaration (I quote your words exactly): "Nowhere in the New Testament does our Saviour speak of His Church in the plural. He always says Church, never Churches." This is such a brazen falsehood, so absolutely contrary to fact, so easily disproved, that no man except one schooled in the habit of lying could possibly utter it. Take your concordance and you will see that the word "Churches" in the plural occurs more than thirty times in the New Testament. No wonder you will not debate the question with me. In your Church paper you can lie to your people and nobody can contradict you. It would be different in a debate. You, a Roman Catholic priest, can berate me in endless columns of lies and accuse

me of 57 varieties of lying, with nobody to point out your brazen falsehoods, and yet you dare to print such base misstatements in defense of the Holy Catholic Church." Like your master, the Pope, you are infallible, and if you say to your people that white is black they must believe you. Such a system is rotten to the core and the world is rapidly discovering its rottenness.

Take another illustration from your system of lying, your school of falsehood. "Holy Water." You take common water and by some priestly incantation you change it into "holy water." It is on tap in all your churches. Show it to any chemist and he will tell you that it is still nothing but common water. But you profess to have added a moral and spiritual element to it which you call "holy." You have added nothing and you know it. Yet you go on with your pretense, deceiving your people. How can you possibly make intelligent people by such falsehood and nonsense?

The same may be said about your confessional. You pretend that you can absolve people from their sins when you know that only God can forgive sins. Your whole institution of confessional and absolution is an invention of the Roman Catholic Church, without any authority in the New Testament whatsoever. Furthermore, it was not introduced into your Church in its present form until about the twelfth century. Yet you go on professing to absolve people from sins which only God can forgive.

It is the same about Purgatory. The Roman Catholic Church invented the idea of Purgatory, or, what is the same thing, they borrowed it from the heathen philosophies. Now you pretend that your people go to Purgatory when they die and that you must be paid to pray them out of Purgatory. What a travesty on true religion! What power have you, a Catholic priest, to effect changes in the unseen world? Who has given you such power? But this is one of the sources of revenue to your "Holy Church." And you, a priest, must keep on lying about it. No wonder you think everybody else is a liar, when lying is a part of your religion.

Take this matter about the Pope being the Vicar of Christ. It is a mortal shame, a blasphemy, to pretend that an Italian

priest is in place of Christ to the people. One can hardly imagine a greater imposition on the credulity of innocent people or a greater insult to Jesus Christ. Why, this man called the Pope has not the slightest resemblance to Jesus Christ. It is mockery to pretend that he takes the place of Jesus Christ among us. Jesus had nowhere to lay His head. This man lives in a palace with 1,100 rooms. Jesus dressed like a plain carpenter. This Italian priest is bedecked in the finest robes and with the most costly jewelry. Jesus refused to be crowned king. This man wears a costly crown and sits on a costly throne and demands the homage of the world. Bosh! What mockery! Yet you are the sworn supporter of this imposition, the priest of this usurpation, the beneficiary of this fraud.

Jesus is our only Mediator. Yet you insult Him by setting your people to crooning prayers to Mary, counted off on a rosary, as if she were the greater personage.

But why need I multiply illustrations? They are in almost every phase of your Roman religion, of which you are a priest. You have nullified as far as your system is concerned the religion of Jesus Christ, and you are the same Belford who with scented breath proposed to flout the Constitution of the United States by ignoring the Eighteenth Amendment. The two things are on a par. Truth, human liberty, democracy, civil government and salvation through Jesus Christ are all flouted in this Roman conspiracy to make Rome mistress of the world, to destroy Protestant England and make free America Catholic. And you are one of the conspirators.

A Washington despatch credits one of your men, Dr. Michael J. Slattery, with saying at the recent Council of Catholic Men in that city that "never in the history of this country has there been more anti-Catholic literature printed than there is to-day." I quite agree with his statement. There is a reason for it. You priests have overplayed your part. You took advantage of the war to crowd yourselves into prominent positions, to collect money for war purposes, believed by many to have been used partly for propaganda to bulldoze your way to the front in every country of the world and, if possible, to regain the civil control from which the

world long ago deposed you. You have disgusted Americans with your Irish insolence and aroused Europe by your bold aggressions.

In Central Europe millions of your people are deserting the Pope and the Roman Catholic Church and are seeking safety in the Protestant Church. This movement is so vast that Protestant ministers are appealing to America to send over Protestant pastors to meet the demand,<sup>1</sup> which is overwhelming them. The handwriting is on the wall. Your lying system of tyranny and oppression, of deception and fraud, of conspiracy and intrigue, is doomed. Your cry of "liar" is a boomerang and your brazen impudence will be your undoing.

Yours truly,

EDWIN DUNTON BAILEY.

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#### A LURIDLY ILLUMINATING COMMENT

Many uninformed people think—or appear to think—that, in the main, the ethics of the Roman Church do not materially differ from those of the various Protestant bodies. For the benefit of such persons we quote a paragraph from a New York "Times" review of a book written by a Belgian gentleman who accompanied King Albert, Queen Elizabeth and their son Leopold on their recent tour in this country. His name is Pierre Goemaere, and the paragraph reads thus: "M. Goemaere seems to have a poor opinion of American literary taste, but he gives us credit for cleanliness in our reading. After saying that most of the books sold in public booths are novels, he remarks that they are not the literature of the gutter which floods the boulevards of Continental Europe, and that 'one could transport the whole stock of a dealer in second-hand books into the library of a girls' boarding-school with perfect safety.' He seems to regard this as remarkable." In our opinion it would be hard to put a more scathing indictment of Catholic ethics, as practised by the laity of the Church, as a whole, into as simple and brief a form—all the more forcible because of its naïveté.

**PROTESTANT NATIONS PAYING THE PENALTY**

It is nearly forty years now since Father O'Connor lifted up his voice and devoted his pen to the work of evangelizing the Roman Catholic people himself, and trying to persuade Protestant Christians in all lands to "share with their Catholic neighbors and friends the blessings of the Gospel of Jesus Christ" that their ancestors had received through the labors of converted Catholic priests, monks and laymen in years gone by.

His admonitions were accompanied by warnings as to the results of this neglect of duty, and some of them are now being manifested in forms of which he had no mental conception.

We have seen, during the last years, how the failure of British evangelical Christians to put forth serious efforts for the Irish Roman Catholics, since the Emancipation Act of 1829, has worked out.

Similar neglect of the spiritual interests of their Catholic neighbors and friends on the part of the Protestant Christians of Ulster has borne fruit even more bitter for them than that bestowed upon their fellow Evangelicals across the Irish Sea.

This country is now paying severe penalties for the same dereliction of duty—although not as yet shown in the same form.

And now Holland. Of course, our readers know enough about "history as she is wrote" by Papal scribes to refrain from swallowing any of their statements without a grain of salt, but, with due allowance in this direction, the liberties of all the people of Holland are apparently in considerable danger. Those people in this country who have "gotten over their fear of Rome" (as a pastor once put it to the Editor) will do well to pay heed to these paragraphs sent to the "Tablet" (Dec. 17) from Louvain:

"Politically strongly organized and presenting a solid front, Catholics retain the balance of power in the legislative bodies and hold the chairmanship of both chambers.

"Their primary denominational schools are maintained at the State's expense, while the secondary schools and the colleges preparatory to the University enjoy such subsidies from the Public Treasury as free them from financial worry."

Of course, the chief underlying causes for this failure to strive for the conversion of their Roman Catholic neighbors are two:

First: a failure to recognize—or perhaps it would be better to say, to realize—the fact that Papalism and evangelical Protestantism are both live, vigorous forces—diametrically opposed to each other on all religious and political fundamentals, and mutually destructive. Where Protestantism does not destroy Catholicism, the latter will destroy the former. And the spiritual and moral ravages wrought by Catholicism among Protestant and non-Catholic communities have been far greater than many people think. In passing, it is only necessary to mention, as examples, the widespread desecration of the Sabbath, the encouragement of gambling and the defiance of laws like the Volstead Act, and the obtaining of public money for sectarian purposes in defiance of the principle of Separation of Church and State. Of course, the money could not be obtained without the co-operation of non-Catholics.

The second great cause is to be found in the lack of positive personal experience of salvation from the guilt and dominion of sin. It is of little use to find fault with any of the teachings of his Church, as such, to your Catholic friend. But if you can convince him that your brand of salvation gives you blessings in every-day life that his religion does not give him, he will be interested in the subject. Because Catholics, like other people, want the best that is going in religion as well as other things.

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Lord Robert Montague concludes his book, "Recent Events and a Clue to Their Solution" with this paragraph:

What was it? The same as that of his great friend and adviser, Cardinal Manning: "To subjugate and subdue, to conquer and rule an imperial race; to bend or else break, that will which nations and kingdoms have found invincible and inflexible," because that "if Protestantism is conquered in England, it will be conquered throughout the world."

And the phrase "imperial race," in spite of the existence among us of thousands of alien-allegianced, alien-hearted "citizens," still includes the American people, as a whole.

## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### ARE YOU SAVED "FOR EVER"?

He is able to save for ever them that come to God by him.  
—Hebrews 7: 25.

Thou shalt call his name Jesus. For he shall save his people from their sins.—Matthew 1: 21.

He that shall drink of the water that I will give him shall not thirst for ever.—John 4: 13.

It is the will of God for every man, woman and child in the Roman Church that they should live happy lives, day by day, having communion with Him by prayer, and being kept by His almighty power from sin itself, and therefore from all the unhappiness and misery that follow the breaking of the Divine law as certainly as the night follows the day.

All men have sinned and are under the condemnation of conscience, and this feeling exists as strongly—and so far as a large part of the human race is concerned, far more strongly—among those who have never heard of Christ and His salvation than among those who have.

Many persons strive to find escape from the effects of this inward condemnation because of sin in pleasure; others in joining some "church" or other human organization; others again in the adoption of some scheme of philosophy; others in the performance of good works for their fellow men. In pagan lands self-punishment in far more cruel forms than those used by some of the members of the Roman Church is inflicted, and large sums given to the priests and the temples of the false gods that constitute, so to speak, the agents of Satan in promoting and increasing the misery of the people.

But by none of these methods is peace of soul obtained, for the simple reason that by none of them is the source of all unhappiness—sin—really touched, and by none of them is any reconciliation effected between God and those who have broken the Divine law.

In Jesus Christ alone is to be found salvation from sin and the peace that follows deliverance from both its guilt and power.

He, and He only, is able to save.

And He is able to save for ever: to give to the seeker a really permanent gift—one that will last to the end of life. The fruits of sin will cease to be manifested in the life, because the root will have been destroyed.

How discouraging it must be to pious Catholic people really anxious to please God and who carry out all the "doing" prescribed by their priests to find that there is nothing in the Mass, in absolution, in prayers to the Mother of our Lord or the saints, that brings any permanent peace to their souls, or any deliverance from things that their own moral standards declare to be wrong! We have heard converted Catholics describe their lives in the Church as "a round of confession and absolution, confession and absolution," which never took them anywhere spiritually. The reason is that that is not God's way at all, but part of a purely man-made religious cult.

God's way of salvation is through Christ Himself, and there is none other name given among men by which anyone can be saved. The priests of Rome have put the "Church" and its forms and ceremonies and laws, its Mass, the Virgin Mary, saints and angels, and other things, in the place of Christ, and they are as helpless, in themselves, in regard to giving peace to the troubled soul as any heathen idol in any Asiatic temple.

In the words of John the Baptist, we say to all our readers: "Behold the Lamb of God!"

The first essential is to SEE Him—to become conscious of the fact that He Himself stands before you, far more anxious to give you the sense of the forgiveness of all the sins of the past and of the fact that sin shall no more have dominion over you than you are to receive this blessing. It is really true; and if you have any doubts on this point, all you have to do is to go to the nearest downtown evangelical "mission," or Salvation

Army corps, and you will find plenty of witnesses to this fact in any meeting you may attend. Of course, there are individuals in every evangelical Protestant Church who can testify to the same thing, but personal testimony is not a prominent feature of their methods of work. Indeed, it is safe to say that in the average "mission" of this kind a large percentage of the converts are people who have been brought out of the spiritual darkness of Rome into the light of the Gospel of Christ.

The next step after seeing the Saviour is to claim from Him in prayer the fulfilment of His promise that He will "refresh" the souls of those who come to Him. In the King James version of the Bible this verb is translated "give rest," which is a much stronger expression. Confessing yourself a sinner and declaring that you "repent" of sin, and renouncing it forever up to the limit of your will power, claim His almighty power to meet that will power to carry you where your own strength may fail. Then exercise your faith, and believe that He does then and there fulfil His gracious promises and save you.

In many cases, though not in all, there is an immediate flood of joy poured into the soul, and the change of the spiritual experience is as great as that of the blind man in the New Testament who, after being healed by our Lord, declared, "Whereas I was blind, now I see" (John 9: 25).

But should this not be your experience, keep on believing just the same, and the feeling will surely come later, because you are saved by *faith*, not by *feeling*.

And then you shall prove the truth of the third text quoted above. You "shall not thirst forever," after you have begun to partake of the living water which is offered you by our gracious Lord, and of which He will still continue to give you every day while you live in communion with Him by prayer and the reading of the Bible, especially the New Testament, and in obedience to His will in the daily affairs of life. And however hard and difficult may be the circumstances of life in which you may find yourself, you will prove that the words He spake to the Apostle Paul, "My grace is sufficient for thee," will be true in your own case.

One thing more. The joy and happiness and peace you will enjoy will make you anxious to tell others of the "living water"

that has wrought such a delightful change in your life, and thus it will become in you "a fountain of water, springing up into life everlasting," carrying joy and blessing to others who are now as you once were, yourself.

And in your own life you will constantly be carrying into effect the command of St. Paul, "Rejoice in the Lord always; again I say, rejoice" (Philippians 4: 4).

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#### AFTER ROMAN CATHOLICISM—WHAT?

In one of the discussions with some of the religious leaders of His day, our Lord said to them: "Ye will not come to Me, that ye might have life;" and there is perhaps none of His statements that is more true to-day, and of a larger number of people than ever.

In "Gods," by Shaw Desmond (Charles Scribner's Sons, New York, \$2.00), the author gives no direct indication as to his own religious views—or lack of them—but the book as a whole suggests the probability that it represents a curious form of reaction from the teachings of the Roman Church on a mind that refused at last to be bound any longer by the mental and spiritual fetters of the Papal system.

It is to be regretted that imagination enters so largely into the presentation of various Protestant bodies, and that the descriptions of some of them are so wide of the mark that the reader is likely to wonder whether what is written of various political and socialistic groups is equally inaccurate.

The present writer was for fifteen years on the Headquarters (and Training Home) Staff of the Salvation Army, and for about two years was one of the personal secretaries of its founder. He makes bold to say that at no time or in any place, even in the most "sensation"-producing days of the Army's early years, did any service take place bearing the slightest resemblance, as a whole, to the description on pages 22-29. The author seems to think that the word "Fire" in the Army motto refers to the flames of Hell, whereas the real allusion is to the Fire of the Holy Spirit, manifested on the Day of Pentecost.

Nor can the allusion to the late W. T. Stead on p. 32 be considered happy, seeing that one of the permanent results of

the "dreadful case" referred to has been written into the law of Great Britain in the Criminal Law Amendment Act, of which it was said at the time that in the whole history of the nation no bill had ever passed its three readings in both the Commons and the Lords and received the Royal Assent in so brief a period of time. "The Pall Mall Gazette" was no "penny trumpet" in those days, and no one who knew the Stead of that time will believe that any other paper would long deserve such a designation after he had taken charge of it.

During the last two years it has been often said by Sinn Fein propagandists that "Protestants" and Catholics in southern Ireland lived together in peace and quietness, but no definition has been furnished of the word "Protestant" as used by the speakers. Those who believe that real Protestantism is as aggressive a cult in teaching the evangelical doctrines of the Reformation as Papalism is in pushing its claims, have believed that "non-Catholics" would be a much better term to use, and this view is borne out by the description of the "peace between Protestants and Catholics," existing at Dunhallow, to which place the "hero" of the book was sent in the interest of an English firm that desired to establish a commercial enterprise there. Let us hope that such "Protestant" ministers as those described are few and far between in Ireland—or anywhere else. One of them is said to have been "affectionately known by the Catholics" as "Don't-care-a-damn Dick."

A considerable number of characters express in strong language various opinions on religion, politics and the social order—or lack of it. None of them say anything new, although all the bizarre opinions put forth, which range all the way from atheism to spiritualism, are expressed with force, and none of them seem to have produced any more effect on the "hero" than they are likely to do on the reader. Nor does the author take his hero "anywhere" spiritually, even at the end of the book.

The book is written by a clever man, and one cannot but feel sad that his talents should not have been employed on a book that would, in some manner, have indicated that He who said, "I am the Way, the Truth, and the Life," was able to give to all those representatives of different types of belief and unbelief, "rest unto their souls."

All the Irish people presented have attractive qualities, and one feels that they are all types of real men and women whom to know would be to love.

Any evangelical Christian who read the book through would lay it down with a feeling of pity for the writer and all the people represented, and more than ever assured that the greatest need of Ireland is the Gospel of Jesus Christ as set forth in the Holy Scriptures.

Just what "message" the book is intended to convey is not clear, because not a single character among the truth-seekers is represented as having found any satisfying portion for the soul in any of the various cults of which the reader is afforded a series of kaleidoscopic glimpses, and although the Catholics receive apparently the most sympathetic and appreciative treatment, neither the hero nor any of the others find any refuge, at last, in that Church.

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#### THE SOURCE OF AMERICAN GREATNESS

The United States has grown to political greatness by the steady development of a political philosophy which is peculiar to the Anglo-Saxon race, and which is less a reflection of an intellectual formula than it is the reflection of the character of the people who practice the political doctrine. There is a strange fallacy in the world that political institutions mold a people, whereas the truth is that political institutions merely express a people. Our experience with immigration in the last twenty years has opened our eyes to the fact that our form of government did not make Americans—it was Americans who made our form of government.—"The World's Work," November, 1921.

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Any professedly Christian system which does not make Christ the Alpha and the Omega, the first and the last and the all in all, or which permits any other person or thing to share with him the honor of securing the salvation of man, is not the system established by Christ and maintained by the apostles and early Christians. Whatever its claims, it is in fact anti-Christian.

**THE KNIGHTS OF COLUMBUS "HISTORY"**

In "The New York Times" (December 30, 1921) Dr. Maurice F. Egan, one of the Knights of Columbus History Commission, says that some of its members object to having their enterprise regarded as pro-Irish and anti-English in character, and wish it to be regarded as only an effort "to seek the truth as to American historical sources." He is quoted even as saying that "to permit propaganda to enter the work would at once destroy its usefulness." He does not define the word "propaganda;" but in the broad sense it may be said that every sermon, every newspaper article, every letter written to a newspaper, and certainly every commercial advertisement is a piece of propaganda. This whole History Commission enterprise is one itself. Mr. Egan, who has the personal reputation in non-Catholic circles, of being "much better than his Church," cannot deny these facts:

1. That the Knights of Columbus is a militant Catholic organization, held under close control, both locally and at large, by the priests at Rome.
2. That these priests are official representatives of the Vatican.
3. That the fundamental political principles of the Vatican as set forth in the Encyclical "Immortale Dei" of Pope Leo XIII are diametrically opposed to those of the American nation.
4. That these two sets of fundamentals are mutually destructive; or, in other words, if Vaticanism does not destroy Americanism, which is British "Anglo-Saxonism" plus Separation of Church and State, Vaticanism will disappear.
5. That the unit of the Papal Curia of which Cardinal Gasparri is the head is a purely political body, first, last and all the time.
6. That this nation and the British Empire are virtually the only exponents of universal "civil and religious liberty" (in the American sense), and therefore it is important, as a measure of self-defence that antagonism should be created or intensified between this Republic and all the Commonwealths of the British Empire. There are many who believe

that the recent Sinn Fein Campaign of Hatred in this country was conducted far more for this purpose than any special anxiety for a "republic" in Ireland—so far as the hierarchy was concerned.

7. Such a "history" as that proposed by the Commission will doubtless prove a very effective method of promoting the ends of the Vatican; much of its force being in omission of facts essential to a proper comprehension of the matter handled. The recent Sinn Fein propaganda derived no small part of its effectiveness from this part of the Papal method, as also the attacks of the Papal press on King Henry VIII. Of course, it is a matter of physical impossibility to present ALL the facts on both sides of historical episodes, but it is possible to present at least in brief a sufficient indication of essential facts on the other side.

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The following letter, signed "C. B.," and dated from Brooklyn, appeared in "The New York Times," Dec. 28. It speaks for itself:

"I wish to add my affirmation to the letter signed 'A Teacher, in your paper of Dec. 31. Teachers in our schools are receiving threatening letters from Irish agitators. Ask almost any teacher of history or English in our high schools and he will tell you he has received such letters.

"Any enthusiasm over English literature—the showing of pictures to arouse interest in Shakespeare's birthplace, for instance, of Irving's 'Sketch Book'—is apt to bring a reprimand from some parent.

"One recently wrote to a principal: 'My daughter's English teacher is teaching all the pupils to hate everything American and love everything British. For the last two weeks they have done nothing but read about Westminster [sic!] Abbey and Christmas in England, and I want it stopped. Tell her to teach them something about America.'

"A pupil in English history recently said to his teacher: 'Aw, Mr. —, can't we study something else? My

father doesn't want me to spend any more time reading about the English.'

"It is not only students of Irish parentage who show these reactions, but immigrant children of other races. We can directly trace their opinions to definite anti-English propaganda. Hear any audience at a cheap vaudeville or movie house howl with glee at any dig to the British nation."

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#### A NEW CATHOLIC WOMEN'S ORGANIZATION

A new community of Catholic women—"Parish Visitors of Mary Immaculate"—has been established at 328 West 71st St., New York.

The home is a training school for parish visitors, and the aim of Archbishop Hayes is for every church under his care to have, just as soon as candidates can complete the course, such a woman. These workers take the same vows as do nuns or Sisters of Charity, but in place of the long, sombre robes and veils of sisters, they wear a neat little well-fitting black uniform. The reason is that these "visitors" must be free to go about by night as well as by day in their visitations of mercy to the needy homes of their parish; they must be at liberty to appear in court and "help out" those of their charges who come into conflict with the law. Sisters must be out in the dark, and they are excused from appearing in court. The visitors have to do many things which do not fall to the lot of a nun. They take the vows of celibacy, poverty and obedience.

Archbishop Hayes defines the new order of women as "a community whose work is for the spiritual and material welfare of the homes, and this by personal visitation of its members."

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"We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His Holy Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it."—From the Protest at the Diet of Spires, April 19, 1529.

**BACK NUMBERS OF THE PROTESTANT REVIEW**

(Under which name "The Converted Catholic" was published for a time.)

While they last the following back issues of this Magazine may be obtained for Ten Cents each. In ordering, friends should mention more than the number for which they remit, in case none should be left of those named.

Protestant Review, July, 1917, "The Mind of Italy in New York;" Sept., 1917, "The Peace Plan of Pope Benedict XV," "The Pope's Silence on 'Democracy'."

Protestant Review, Feb., 1918, "'Gallicanism' Among American Roman Catholics;" March, "The Celibacy of the Priesthood," by Father O'Connor; "The Servian Concordat" (pp. 88-9); April, 1918, "The Indignation of Cardinal O'Connell;" May, "Father O'Connor and the Blessed Virgin" (Letter to Cardinal McCloskey by Father O'Connor), "The Vatican the Enemy of Democracy;" July, "Concerning Scapulars;" August, "The Angelus Trick at Washington," "Public Funds for Sectarian Schools" (re the Illinois Supreme Court decision); September, "The Polish National Catholic Church" (in U. S.), Oct., "The Official Prophecy of a Federal Judge;" Nov., "A Jesuit Description of Purgatory," "Rome Threatens Great Britain" (of additional interest since the "Horrors-of-the-Rhine" propaganda meeting last February).

Protestant Review, Jan., 1919: "The United States at the Vatican" (Major Butt's visit in 1912), "Cardinal O'Connell a Benefactor Again;" Feb., "President Wilson and the Pope," "Rome Leads Rum in Rebellion;" March, "The Parochial Schools of Alien Churches;" April, "The Greek Orthodox Church," "Vatican Hostility to the President;" May, "There Is No Priest" Poem (Elizabeth Barrett Browning), Poem by Pope Leo XIII; June, "Rome, Rebellion and Rum," "Don Quijote and Sancho in America," "God Save Ireland!" July, "The Power of the Keys," "Priests of Loreto Casa Santa on Strike;" August, "Father O'Connor and the 'Relic' of St. Ann;" Sept., "The War and the Catholic Mind."

All the foregoing are as much "alive" to-day as when they were written.

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In July, 1609, Rudolph of Bohemia was constrained by the Protestant majority to grant the famous Letter of Majesty. While restricting certain rights it gave to all Bohemians freedom of choice between the Roman cult and the Protestant tenets of the Confession of Augsburg. Bohemians looked upon that document very much as we do upon Magna Charta.

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